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references to Shelley, Mill, Coleridge, Jowett, Macaulay, De Quincey, Landor, De Maistre, Brunetière; 25 to R. Eucken, 24 to Limburg Brouwer, 19 to J. A. St. John, 48 to O. F. Schlegel, 67 to Wilamowitz, 65 to Nietzsche, 53 to Herder, 40 to R. Pöhlmann, 49 to Eduard Meyer, 33 to E. Rohde, 29 to Grote, 26 to Butcher, 26 to Goethe, 16 to Jebb, 10 to Schopenhauer, 7 to Renan, 13 to Walter Pater, 6 to Ruskin, 4 to Oliver Goldsmith, but none to Gibbon, Johnson, Burke, Gray, Fitzgerald, Tennyson, Browning; 50 to J. Burckhardt, but none to John Addington Symonds; 2 each to Matthew Arnold, D'Annunzio, and Walter Bagehot; 1 each to Rabelais, Montaigne, Emerson, and Maeterlinck. I give these figures not by way of censure, but as an indication of the character of the material here gathered, and in confirmation of what ought to be the truism that from the point of view of our own national culture the perspective of books prepared for the German scientific public must be hopelessly out of focus.

I should be sorry to seem to underrate this laborious, and for those who can use it rightly, helpful compilation. A work of this sort can in the nature of things never be complete. We must judge it by what it gives, rather than by what it omits. Taken in this way, the present volume will be an extremely useful tool in the scholar's working library.

PAUL SHOREY

Diogenes von Apollonia. By DR. ERNST KRAUSE. Posen, 1908.

In the second part of his treatise on *Diogenes of Apollonia* Dr. Krause manifests the same conservatism and good sense as in the first part, reviewed in this Journal (IV, No. 3). The main subjects treated are the formation of the world, the generation, growth, and structure of living beings.

Dr. Krause in the main follows the traditional accounts. Only in occasional minor points does he make suggestions that are new, and these are usually sound. We may note, however, that he attributes the generation of plants to the fermenting of water, while in Theophrastus' account this process seems incidental to the creative, vitalizing power of air. (Theophrastus *Hist. Plant.* iii. 1. 4.) Again Dr. Krause seems to have misconceived the sense in which the mists arising from the sea are said to support the heavens (Arist. *Meteor.* B 2, 355 a 21), since he concludes from it, on p. 8, that probably the end of the world will come when the sea is dried up and the heavens fall in consequence.

The most significant part of the treatise is the discussion of the circulation of the blood, which is taken up in great detail. The circulatory system of Diogenes does not recognize the central position of the heart, but consists chiefly of two great blood vessels going from the head to the feet and sending out branches to the other parts of the body, including the heart. The distinction between the veins and arteries is not observed, probably because the arteries are empty in the dead body and would easily escape notice.

Dr. Krause makes the interesting suggestion, which explains many features of Diogenes' circulatory system, that his ideas were obtained, not from dissection of the human body, which certainly was not customary in his day, but from animals. The vital organs of animals were very familiar to the Greeks, because the examination of them was one of the commonest methods of divination. An excellent diagram accompanies this portion of Dr. Krause's work.

CLARA E. MILLERD

Lo Stato e l'Istruzione Pubblica nell' Impero Romano. Da CORRADO BARBAGALLO. Catania: Francesco Battiato, 1911. Pp. 430. L. 6.

"Public instruction in Europe is wholly of Italic origin." These are the first words of the Introduction to Barbagallo's book on *The State and Public Instruction in the Roman Empire*, and certainly in the truth of this statement is justification enough for the most detailed study of the educational institutions of the ancient Romans. For purposes of comparison with modern institutions, however, a study of the schools of the Republican period is not enough; we need also to understand those of the Empire, for it was in the Empire that the schools received their fullest development. Barbagallo has undertaken in the present work to explain the connection of the central government with public instruction in the period from Augustus to Justinian; the work is therefore an exposition of the development of the educational side of the imperial polity during the first five centuries of the Roman Empire. The most notable feature of this polity was the increasing interference of the emperor in matters of oversight and control relating to the schools—interference that led in the end to a form of public instruction not unlike that which is the most common form of public instruction in Europe at the present day.

Barbagallo has performed his task well, and the result is a book of great value and interest. It was not a part of Barbagallo's plan to give an account of the inner workings of the schools or a complete picture of the schools as they were at any one period of their existence, and these things we do not find in the book. But we have a discussion, at once clear and acutely reasoned, of the various acts of the emperors in succession from Augustus to Justinian relative to the subject of education. Only in a subordinate way is the relation of the various municipalities to the teachers and schools touched upon. Though the method of treatment is annalistic, the book is organically constructed; the outlines of the structure as a whole and the bearing of the different parts on each other are not lost sight of in the discussion of details.

Some of the more important conclusions of Barbagallo's study may be summarized thus: Two different theories of public instruction existed